

CHRISTIAN INTELLIGENCER.

Published every other Saturday Morning, at the Argus Office.....R. STREETER, Editor and Proprietor.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE IN ADVANCE.]

VOL. V.

PORTLAND, SATURDAY, NOVEMBER 19, 1825.

No 13.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

QUESTION

For Rev. Dr. ASA BURTON, of Thetford, Vt.

REV. & DEAR SIR,

I have carefully read your volume of "ESSAYS on some of the first principles of Metaphysics and Theology," and am remarkably pleased with the clearness and perspicuity with which you handle most of the subjects which you discuss. I was induced to obtain and candidly peruse your Work, by seeing it noticed in the most popular and widely circulated Journals of the day, which are devoted to the cause of Orthodoxy, in this country.—Finding that its leading doctrines perfectly harmonised with the views of that learned and numerous class of divines, who, by their own assumption, are called "The Orthodox," I concluded that, by reading your book, I might be so happy as to obtain a more clear understanding of their distinguishing doctrine, than could easily be obtained, by reading the fugitive articles of religious newspapers. And, to a certain degree, I have obtained my object. Still the subject is not free from ambiguity; and I do assure you, Rev. Sir, that if you are able, and will condescend to elucidate the point to which I allude, that you will, as I now think, be the happy instrument in the hand of God, of converting at least one, from the error of his way and of saving a soul from death. For, if your doctrine be true, I am now in a fatal delusion. If your doctrine is false, it is a pity that a man of your learning and endowments, should be employed in its defence. The ambiguous point to which I invite your attention, (as well as the attention of all who read) will be made apparent and striking, after inserting an EXTRACT from your book, pp. 346, 347, and 349.

"As we see, that a divine determination to renew and save a soul, must precede the exertion of power for this purpose; so it is as obvious, that God is determined to renew the hearts of all men; or not to renew the heart of one; or to renew the hearts of a part only. No other supposition can be admitted. It is certain from his word, that he will not save all men; and as certain, that he will save some. Then the determination of God is to renew and save some, a part, of the fallen race of men; and leave the others to act their pleasure, and embrace or reject Christ. And we know they will reject him forever. Suppose God is determined to exert his agency to renew some heart, the present hour; must he not have in view some particular person, whom he designs to renew? Or will his agency be exerted to renew a heart at random, or as chance may direct? Is such a view of God's agency consistent with wisdom and love? God never acts in this manner. If he is to renew some heart this day, he knows whose heart it is, and where he lives. Hence it is evident, that as God is determined to renew the hearts of some only of the human race, he must and does know the particular persons to be renewed. And this Christ teaches."

"Christ has died for you, (the impenitent,) is able and ready to save you, and calls unto you, 'Come unto me, I will not reject; turn ye, for why will you die?' But you turn a deaf ear. When your danger is set before you, you remain unmoved, and stupid as beasts that perish."

The ambiguity, to say nothing worse, of which I complain, consists in the supposition that Christ died for the sins of that part of mankind, whom God is determined NOT TO SAVE. That "he is able and willing to save" those individuals, who were left by the decree of God, to be made miserable forever. If you will clear up this solecism, I am at once a disciple of your school. I am sure

you cannot misunderstand me, as the objection which I offer must have frequently occurred to your mind, even, if never urged by your students or other inquirers. The simple question is, *How can Christ be willing to renew and save those people, whom he, as God over all, is determined never to save?* Or if you prefer another form of inquiry,—Is Christ even able to save men, in violation of his own determination or decree? When you can make it appear, in the light of reason and scripture, that omnipotence itself has any ability to save men in violation of God's determination, I have not one remaining objection to your system. The reason for this broad concession, is obvious. Because, when one palpable absurdity has been made to harmonize with truth and the eternal fitness of things, I must be obstinate indeed, not to allow, that all other contradictions may be made to harmonize in the same general system.

This appeal is not made to you, venerable Sir, because I consider you alone in the peculiar doctrine, above expressed; for I am sensible that all our Congregational ministers, who are called Orthodox, are of precisely the same sentiment, though but few of them have the honesty to make a fair and full declaration of their views.

You are therefore entreated by the love which you profess to exercise for immortal souls and in view of the approaching day when your grey hairs will be committed to the grave and you will no more have an opportunity of communicating instruction on this momentous subject, to hear my humble request and answer my plain question, in the most convincing manner possible.

YOUNG PREACHER.

FOR THE CHRISTIAN INTELLIGENCER.

CRAZY PETER AND THE MINISTER.

MR. EDITOR—I was educated a Congregationalist, and my parents, who were both Calvinists by profession, took great care to impress on my tender mind, the leading doctrines of the Assembly's Catechism. But though I thought, for many years, that their doctrine must be true, I cannot say that I ever believed it, as I now do a different doctrine. To my apprehension there are many things in what is called Orthodox Congregationalism, which are irrational and unscriptural. I have attended carefully to the preaching of Congregational ministers, (for I never heard but few of a different profession) but could never learn from their discourses, that they meant to hold forth, distinctly, the peculiar tenets of the Catechism. They speak, it is true, of the "Doctrines of Grace," &c. but do not explain those doctrines in a manner to be fully understood. In order to satisfy myself on this point, I made bold to ask our minister, a few days ago, whether he professed a belief in the old Catechism doctrine. To which he answered, "Yes, indeed I do; and glory in it." You can hardly imagine my surprise; but as soon as I was sufficiently collected, I went on, without further ceremony, to expose some of the absurdities in the Assembly's creed. After hearing me, for the space of about five minutes, the astonished Parson interrupted me, by exclaiming—"Why, Peter! you are crazy"—but mind you, he refused to explain the reasons for such an exclamation. So I thought it might be well to communicate some of my reasonings, which were supposed to indicate insanity.

One thing to which I objected in the Catechism, was this,—that there should be "Three Persons, the same in substance, and equal in power and glory, in one only living and true God." Such language is either unmeaning or absurd: And for

this reason—If there is but one living God, and that one God died on Calvary, to atone for the sins of His creatures, then, while He was dead, there was no living God in the universe. But if it was not the One God who died, it must have been what is called a person, and yet no being suffered death; so that no being, but the mere shadow of a being, made what is called an infinite atonement.

Again, our minister frequently speaks of Christ, as being on "the right hand of God." Now if Christ be really God, what does he mean? I told him that he either meant that God was on the right hand of himself, or that a Person, not a being, was there seated, or had no meaning at all! So he called me crazy Peter.

The next thing I shall mention is the following. The orthodoxy of the Catechism holds forth, that, by the fall of Adam, "All mankind lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and the pains of hell forever." But the answer to the next question contradicts the preceding declaration, and shows that a part of mankind, at least, were never "liable to the pains of hell forever." It is as follows: "God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and death, and to bring them into a state of salvation, by a Redeemer." Now I admit that those who call themselves, the elect, are "liable to all the miseries of this life and to death itself," and are actually "in a state of sin," and stand in as much need of being delivered out of it, "by a Redeemer," as any people; but, if the above be true, they are not, neither were they ever, liable to the pains of an endless hell. If God elected them, "from all eternity, to everlasting life," and of his mere good pleasure secured their happiness by his decree, could they ever be exposed to eternal damnation? Surely not. The elect are, at no period of their existence, in any more danger of being cast into the pains of an eternal hell, than God is of being disappointed in his good pleasure, and of failing to fulfil his own covenant. As I told the minister,—our preachers may deceive the elect of God, and make them think they are on the brink of the infernal pit, which they fancifully describe; but it can only be to answer selfish purposes, and keep the people under subjection to them; for they know it is all a deception, providing their doctrine is true. It is astonishing to me, that my minister, and good father and mother cannot see these things as I do. They are as self-evident as that the two halves of a substance are equal to the whole. And yet I am put off (not down) in my arguments with my relations and friends, by being told that I am either a Universalist or a Unitarian; both of which are alike dangerous, in their estimation. But the grave minister has gone farther yet; he esteems me deranged. If this is insanity, I wish he was a "little out," as the saying is. I think he would reason better, preach better, and be much more useful. At any rate, I hope he will not, in future, carefully evade meeting in conversation, with

CRAZY PETER.

ANECDOTE.

An Irishman, in Bath, was joked rather severely by a Calvinist, about his Catholic religion. —O fath, said he, there is not so great a difference between Catholics and Calvinists: only when a Catholic defrauds any one, he repents and pays four-fold; but when a Calvinist repents of a fraud, he restores nothing, but keeps what he has got.

Q.

Practical.

FOR THE CHRISTIAN INTELLIGENCER.

AN HONEST CONFESSION.

Mr. STREETER—For some time past I have felt an inclination to write to you, and inform the public, through the medium of your valuable publication, of the change of my mind and heart, in relation to spiritual things. I hope to be excused for the broken manner in which I may communicate my ideas. For several years after I began to take some notice of the different denominations of Christians, I *professed to be a Universalist*, and frequently attended these meetings, especially if I heard of one off at a distance from my home, so that I could have a ride on the Sabbath, and mingle with the multitude, who generally attended. But I must honestly confess that I rarely paid much attention to the preaching, when the speaker, as was usual, dwelt on moral and charitable subjects. Whenever a preacher began to describe moral characters, and set forth the duties of men, I was at once uneasy. Such things in a sermon were so displeasing to me, that I have frequently gone out of meeting to avoid them. The sacred truth is, that so long as I was spending a great part of my time, *out of meeting*, in an habitual disregard of christian duties, it was not to be expected that I should be edified by a declaration of gospel requirements, from the preacher. Though I was called a Universalist, I never joined any regular society, nor used any means to have a society organized, in the town where I reside. I kept along in the *profession*, without once asking myself, as before God, *what* Universalism was. At last, I happened to mention to a Hopkintonian, the superior happiness attending a belief in Universalism. To which he replied by asking me, *which of us* I thought was the happiest man.—I told him hastily, that *he* was infinitely the *happiest*—that *I* was the *miserablest* wretch on earth! He smiled—and said, “But how comes that to pass, if your belief is so much better than mine?” The question came like thunder, and in an instant, I discovered a serious truth,—that *I* was *not* in reality, a Universalist. I commenced a regular examination of myself, and found that I had no faith—no religion. Then turning my attention to the Bible, I saw myself as in a mirror—was brought to loathe my former irreligious conduct, and to enter into a covenant of righteousness with the wisdom from above. Blessed be God, I seem to be in a new world. My home is a little paradise—my neighbors manifest uncommon respect—real Universalists gladly hail me as a brother—and I feel to rejoice in all which surrounds me. I have drawn up a plan for the formation of a Society in this place, and shall use my endeavors to have preaching, at least one half of the time, the ensuing year.

A REAL UNIVERSALIST.

Oct. 17, 1825.

From the *Columbian (Washington City) Star*.

“AMALGAMATION.”

In our last paper, we made this remark:—“There may be more reason to apprehend a powerful effort at no distant day, to establish a *National Religion* in this country, than we are accustomed to suppose.” We deem it proper to enlarge on this topic; and we avail ourselves of this opportunity, as well because the passing events supply us with proofs and illustrations, as because it may not be in our power to resume the subject.

We certainly do not mean to say, that there is, at present, any reason to fear an open attempt to level or overleap the barriers of the Constitution. We have a firm trust in the enlightened minds and sound hearts of our countrymen. The principles which promoted the founders of our government are still in vigorous exercise among us. But we have little claim to the character of wise observers, and we expose our liberties to a perilous hazard, if we permit ourselves to believe that we are destined to interrupt the uniform tenor of human things, and to secure, for our institutions, a permanency, which has ever been denied to the works of man. Our Constitution is an emanation and an

expression of the public will. It may be expected to operate powerfully in controlling and fixing this will; but with the variation of public opinions and feelings, it must inevitably vary, and take the form and hue of the predominant national character. Institutions, which depend entirely on the popular mind, are merely reflections of that mind; and all history, as well as true philosophy, proves, that a change in the former is necessarily consequent on a change in the latter.

But the ascendancy of some aspiring religious party may be effected, and may work its various mischiefs, in a more immediate, and less alarming, though not less dangerous manner. Opinions, of any kind, tend to discredit and exclude the opposite opinions, with a force proportioned to the numbers and influence of their respective adherents. If, therefore, any set of opinions, whether political, religious or scientific, becomes generally prevalent, the minor and dissenting party is regarded as perversely heretical, and justly liable to salutary coercion. The successful faction, in every government, claims the praise of an exclusive patriotism, and appropriates to itself the public honors and emoluments. The English were, for many ages, exemplary Catholics. During the brief period of the Commonwealth, the Presbyterian Church held the civil and spiritual sway. Episcopacy soon resumed her mitre, and the Catholic and the Dissenter fell from their high estate. Of the former, a superstitious dread has prevailed till the present hour; and the recent transactions in the British Parliament are full of instruction, respecting the tenacious and exclusive character of the predominant party.

Let us now apply these principles to the actual condition of things in this country. It seems to us, that a party has been, for a considerable time, gaining strength among us, which pretends to an eminent degree of liberality, of enlarged charity, and of emancipation from sectarian feelings. We do not now allude to the Unitarians. We mean, that such a party is rising among the orthodox sects—without design, perhaps,—without a sinister design, certainly,—on the part of most, if not all, of those christians who compose it. The watchword is “*amalgamation*.” The differences of opinion among Christians are spoken of as nominal, and as requiring but a moderate portion of enlargement of mind, and liberality of feeling, to be completely overcome. It is, of course, *implied*, that an adherence to particular opinions and practices is identical with a blind or perverse bigotry. The advantages of a combination are magnificently blazoned. At public meetings, where one or two persons, perhaps, from each denomination, chance to be assembled, and where individual courtesy, it may be, elicits sentiments of mutual conciliation, a lofty strain of triumph over the decay of “sectarian prejudice” is sometimes heard.

The effect of all this is obvious. There is something charming and attractive in the prospect of harmonious union. It seduces those who consult their feelings rather than their judgment, to look at the benefits to be derived, instead of the principles on which the union is to be formed. On this side, the young and the ardent are likely to be enlisted, by the force of their sensibilities; and the worldly-minded Christian, by his wish to attach himself to the popular party. The scholar will be attracted by the show of intellectual freedom. The sceptic will freely join in the pæan over the grave of prejudice; and finally, the aspiring man will find, in a party thus compounded, and thus loosely united, the fittest instruments for his purposes. On the other hand, those whose principles are more firm, or whose consciences are less pliant, will be regarded, and treated, as ignorant, bigotted, and despicable.

Now we ask every man, who is capable of reflection and of foresight, is this an impossible, or even an improbable result? If not, what will be the effect in this country, where public opinion is so free and so powerful? Will not the ascendancy of the popular religious party be as effectual, and as exclusive, as if it were elevated to political power? And what, we may further ask, would prevent its elevation?

From the *Gospel Luminary*.

CHURCH AND STATE.

We confess, that in commencing the *Gospel Luminary*, we did not apprehend so much danger from efforts to establish a Church and State Religion in our country, as we are at present compelled to. But in viewing the figure cut by various societies established in our country, under the imposing name of “religious,” we are irresistibly led to apprehend the period, not far distant, when open and violent efforts will be made to unite Church and State together, even in this country. This object, with its various branches, has for years been gradually tending towards its ultimate end. Much has been said about sending missionaries to christianize the heathen; and the education of young men, to fit them for the ministry. For these objects even millions of dollars have been expended, and what has been accomplished? It is really to be feared, that in many places where such missionaries have been sent, that there is now a less willingness to hear the plain simple gospel, than there was before they obtruded themselves. The reason is obvious; the plan is rotten at the bottom, and is principally based on *money*. Missionary obtruders would probably be less by fifty per cent. was the *root of all evil* withheld from them in that ratio. There are at present too many efforts to support missionary *gentility*; and it is to be feared that frequently more of the *gentleman* is sent to missionate, than there is of the self-denying christian. Human embellishments can never constitute a knowledge of the way to everlasting life, nor qualify a man to teach it. Give us poor *fishermen*, or despised *tax-gatherers*; if the Lord sends them, and they have the word of his grace in their souls, they will do more good than all the *dandy-cut* missionaries that could stand between *Dan* and *Beer-sheba*.

In addition to the present missionating system, a national engine of power has been erected in New York city, enstamped with the title of “*National Tract Society*.” This combination is made up of Presbyterians, Baptists, Episcopalians, and Methodists, associated together. The plan, however, appears to have been set on foot by the Presbyterians, as an overt advance of theirs towards a national religion. The other orders in their enlistment into this fraternity, appear to have been rather hoodwinked. A circular is now passing through different parts of our country, said to be sent out by the Presbyterians, praising the liberality of those sects towards each other, in uniting their strength together in the national combination—recommending, forsooth, the establishment of a national creed, and an amalgamation of sentiments. This is at once letting us know what they are about. This circular expresses the desire to have but one form of religion, which must be national; the ministers of which must be educated and paid by the general government. The clergy are to adopt a “national costume,” which is to be solemn and imposing, and such as will secure the *sacerdotal character* that *reverence* which is due to it.

Such are the objects had in view by the most leading party in the National Tract Society; and such are the plans on foot at the present day, for the establishment of a national religion. We rejoice, however, to learn, that some of the other sects are not willing to be thus duped, nor to sacrifice their rights at the shrine of the priestly ambition of the Presbyterian clergy. The Methodists were never fully satisfied with the plan on which the National Tract Society was organized, nor were they of uniting with it. The Baptists are already jealous of their rights, and have sounded the alarm trumpet. The *Columbian Star* says, “there may be more reason to apprehend a powerful effort, at no distant day, to establish a national religion in this country, than we are accustomed to suppose.” This is indeed a word in season. Let the public mind be on the alert. Let every editor, friendly to civil or religious liberty, openly protest against the unhallowed project. Let the heralds of a free gospel proclaim the sound of liberty, long and loud. Let the slumbering energies of the Church be aroused, never to bow their

necks to ecclesiastical bondage. God save the Republic of America from religious intolerance, and priestly usurpation!

Christian Intelligencer.

PORTLAND, SATURDAY, NOV. 19, 1825.

"EARNESTLY CONTEND FOR THE FAITH."

THANKSGIVING.

The coming week will usher in that welcome day, selected by our Chief Magistrate, as a suitable season for the public and religious recognition of the manifold blessings of God—especially for the liberal and merciful provisions of his Providence, during the past year. It must be conceded by the candid and reflecting, that the occasion should be consecrated to our common Parent, in a manner calculated to answer the purposes of gratitude, rejoicing, and moral improvement, for which such days were originally appointed. A sullen and stupid abstinence from the abundant blessings and felicities of life, would be as wide a departure, on the one hand, as boisterous hilarity and intemperate mirth, would be on the other, from the real object of a day of Thanksgiving and praise. The words of Solomon, who was esteemed as the wisest of men, appear to be appropriate in this case. He says, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest—for this is thy portion in this life." The sentiment here expressed, accords very well with the original intent in the appointment of these joyful festivals. For, when our forefathers, in the vernal seasons, had nearly exhausted their winter stores, and were brought to realize their dependence on God, for a renewal of his mercies, they were abased under a deep sense of their sinfulness; and as an expression of their ill-desert, appointed a day of abstinence, humiliation & prayer. But, when the autumnal months rolled on, and they discovered in the abundant harvest, that Heaven had accepted their works, giving them free access to the lap of plenty, their spirits grew buoyant, and they felt to sing for joy. Accordingly, a day for general Thanksgiving was appointed, and having prepared in the most tasteful and gratifying manner some of the various fruits of the earth, they first repaired to the temple for songs of praise and acts of devotion, and then returning to the palace or the cottage, as the case might be, partook of the Divine bounties with a freedom corresponding with the profusion in which those bounties were bestowed. The season was truly joyous, and the scene interesting. The aged parents—venerable occupants of the moss-covered dwelling—would call together as many of their children and grand-children, as could conveniently assemble beneath the paternal roof, and in the midst of unutterable gladness, tearful rejoicing, and heart-felt praise, spread before them the choicest fruits, and the costliest viands, which their circumstances would permit. To them, it was a kind of *Family Jubilee*.

And what can be more suitable, at the present season, than for the inhabitants of Maine, and of

her sister States, to bring to the public altar the best feelings of their hearts, and collect upon their tables some precious samples of God's munificence; or what can be more reasonable than for the joyful companies to participate of the provisions which His kindness has conferred? The circumstances under which the happy relatives and social friends, assemble at the house of God, or meet around the "blazing hearth," cannot fail to make lasting and favorable impressions. The various associations of the occasion, and the recollections which it would afterward excite, must be conducive to social and moral improvement. The modern attempts to impose arbitrary restrictions on the innocent cheerfulness and amusements of the day, especially those which are usually reserved for its close, are, in our opinion, impolitic and injurious. Recreations which would be criminal on the sabbath, may be innocent and becoming in the evening of a day of public Thanksgiving. Let us, my friends, cautiously avoid all fastidious observances of the occasion, and endeavor, by the mercy of God, to use the world and its privileges as not abusing them. Be this the sentiment of our hearts—

"To Him—whose temple is all space,
Whose altar—earth, sea, skies,
One chorus let all beings raise—
All nature's incense rise."

"**CORNWALL MISSION SCHOOL, (Con.)**—At the late meeting of the American Board, at Northampton, a resolution was submitted, 'that it is inexpedient to continue the Foreign Mission School at Cornwall.' The cause of this school being discontinued, is on account of the *Indians* intermarrying with the *white ladies* of that vicinity."

It appears that the *orthodox fair ones*, at Cornwall, have an overweening attachment to the *Indian dandies*, educated at that Mission School. Their love-smitten hearts are probably overcome by the *celestial charms*, which their *spiritual eyes* discover in those tawny sons of the forest; and in a *divine hallucination*, they calculate on pure, unearthly joys, in the *sanctified objects* of their choice. O cruel American Board! What! discontinue that school, that gave spiritual birth and salvation to an *OOROOKIAH*? and which was to be the means of converting all the Heathen world? The pious friends of Missions, it appears, had rather leave the Heathen youth unconverted, and their savage countrymen unblest by their soul-saving labors, than that a few of "the new-born" *Misses* of "the land of steady habits" should be charmingly united in Hymenial bonds with *godly, Indian husbands*. The orthodox savages probably do not exactly agree with their spiritual fathers at Cornwall, but still adhere to that *part* of the "Indian Philosopher's Song," which is expressed in the following stanza:

"The mighty Power that form'd the mind,
One mould for every two design'd
And blest the *new born* pair;
This,* be a match for that,† he said,
Then down he sent the *souls* he made,
To seek them *bodies* here."

**Indian Beau.* †*Cornwall Fair One.*

NEW PUBLICATION.

Rev. JOHN S. THOMSON, of Utica, N.Y. proposes publishing by subscription, a work, entitled "**THE CHRISTIAN GUIDE to a right understanding of the sacred Scriptures,**" &c. It is to be printed in monthly numbers of not less than 24 pages each, stitched in covers, for \$1.50 per year, payable on the delivery of the first number.

DEDICATION.—The Universalist Meeting-House, lately erected at Nantucket, was solemnly dedicated on the 3d inst. Sermon by Br. JOSHUA FLAGG, from Gen. xxviii. 17.

NOTICE. Those to whom the Editor has entrusted Books, for Sale, are requested to remit what they have received, as soon as convenient. This request is the more urgent, on account of a Notice from Rev. Mr. BALFOUR, that it is necessary for him to receive what is due, for his Books, immediately.

THE EDITOR would apologize for several mistakes which appeared in the last Intelligencer, by informing his readers, that he was so indisposed, as not to be able, critically to read the proof sheet. One error, the *owner* of the paper is requested to correct with his pen, especially if he designs to have the volume bound. Instead of "WALTER TERRISS," it should be "FERRISS."—Also, instead of "JUSTIN" read "JUSTUS."

NOTICE.

The printing of the second edition of the "Inquiry," and "Answer to Mr. Sabine," involved the Author in debts to a considerable amount, which must now be paid. Those who have money in their hands arising from the sale of them, would confer a *great favor* in immediately remitting it, that he may discharge them honorably.

WALTER BALFOUR.

TO CORRESPONDENTS.

"Justin," or as it should be, "Justus," is received, but too late for this paper.

"THE PEACE MAKER" will probably be inserted.

We cannot inform "ESSAYIST" what will be the fate of his numbers, till we have seen more of them.

Our friend at WINTHROP, may expect to be gratified as soon as we can make it convenient.

INSTALLATION.

On Wednesday, the 9th inst. the Rev. CHARLES JENKINS was installed as Pastor over the Third Congregational Church and Society in this town. The Introductory Prayer was offered by the Rev. Mr. Stone of Cumberland; Sermon by Rev. Mr. Dwight of Boston, from St. John iv. 42; Consecrating Prayer by Rev. Mr. Pomeroy of Gorham; Charge by Rev. Mr. Sewall of this town; Right Hand of Fellowship by Rev. Dr. Payson of this town; Address to the Church and Society by Rev. Mr. Cummings of North-Yarmouth; Concluding Prayer by Rev. Mr. Hobart of North-Yarmouth, and Benediction by the Pastor elect.

MARRIED

In this town, by Rev. Mr. Streeter, Mr. George W. Lewis to Miss Sarah Williams—Mr. James Miles to Miss Hannah Colby.

By Elder Samuel Rand, Mr. Joshua Smith to Miss Catharine Steel—Mr. Elisha North to Miss Nancy Bradbury, both of Westbrook.—By Rev. Mr. Wyllie, Mr. Joseph Day, of Alfred, to Mrs. Sally Williams—Mr. Joseph Bickford to Miss Betsey Witham.—By the Rev. Mr. Ten Broeck, Mr. James Mountfort to Miss Mary Shattuck.

In Westbrook, by Rev. Mr. Streeter, Mr. Ansel Huston to Miss Nancy Beals.

In Gorham, Mr. Ebenezer Libby, of this town, to Miss Emeline Harding, of the former place.

DIED

In this town, Louisa, daughter of Mr. Ansel Lewis—Harriet W. Holbrook, aged 2 years and 3 months.

At the Hospital in this town, Mr. Rufus Mitchell, of North-Yarmouth, aged 27.

In Hartford, Conn. Laurelia Ruggles, only child of the Rev. John Bisbe, aged 16 months.

In Bernardston, Mass. Jane Center, daughter of the Rev. John Brooks, aged 1 year and 8 months.

In New Gloucester, on the 13th ult. Miss CAROLINE, daughter of Capt. JABEZ MARCHANT, aged 27. The death of this amiable and accomplished young woman, has occasioned the deepest mourning in her parents, relatives and friends. She was a dutiful child—an agreeable companion—and an exemplary member of society. Her manner of life was an excellent copy, for the imitation of children and youth, of whom she was an instructress. She had her reason till the last moment of mortal existence, and with a becoming resignation, commended herself to the merciful disposal of God, in the full hope of a glorious immortality, through a Redeemer.

SUICIDE. Miss JANE HALE, of Versailles, (Ken.) lately put an end to her life, by jumping into a well. She had just passed a thorough examination and united herself to a Baptist Church, [as a new born child of God.] When the family retired to bed, they left her reading in the New Testament: in the morning they found a note on the table, stating that they might find her in the well.

S. Paper.

Sacred Lyre.

From the U. S. Literary Gazette.

THE RESTORATION OF ISRAEL.

Mountains of Israel! rear on high
 Yon summits, crowned with verdure new,
 And spread your branches to the sky,
 Refulgent with celestial dew;
 O'er Jordan's stream or gentle flow,
 And Judah's peaceful valleys smile,
 And far reflect the lovely glow
 Where ocean's waves incessant toil.

See where the scattered tribes return,
 Their slavery is burst at length,
 And purer flames to Jesus burn,
 And Zion girds on her new strength;
 New cities bloom along the plain,
 New Temples to Jehovah rise,
 The kindling voice of praise again
 Pours its sweet anthems to the skies.

The fruitful fields again are blest,
 And yellow harvest smiles around;
 Sweet scenes of heavenly joy and rest,
 Where peace and innocence are found!
 The bloody sacrifice no more
 Shall smoke upon the altars high,—
 But ardent hearts from hill to shore
 Send grateful incense to the sky!

The jubilee of man is near,
 When earth as heaven, shall own his reign;
 He comes to wipe the mourner's tear,
 And cleanse the heart from sin and pain.
 Praise him, ye tribes of Israel! Praise
 The King who ransomed you from woe;
 Nations! the hymn of triumph raise,
 And bid the song of rapture flow!

FOR THE CHRISTIAN INTELLIGENCER.

ELDER HUTCHINSON'S ADDRESS.

(Concluded from our last.)

3dly. The first covenant was made by the voice of words from Mount Sinai on one hand; and by the consent of the one voice of the people on the other: But the new covenant is Jesus himself; so that he is not only the mediator, but the covenant also. Isaiah xlii. 6, 7. "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant unto the people, for a light of the Gentiles; to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Chap. xlix. 8. "Thus saith Jehovah, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

4thly. The blood of the first covenant was the blood of beasts, which was only a figure of the true: But Jesus being a high priest, as well as covenant and mediator (that he might be all to us) of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats, and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Heb. ix. 11, 12. Now that the promises made to Abraham, were the promises of the new covenant; and that the conditions of the old covenant could not make them void, is evident from Gal. iii. 16, 17. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

From all which I cannot see, but what the period must arrive, in the dispensation of the fulness of times, when all nations, kindreds, and families of the earth will partake of the blessings of the new covenant. Another occurrence which has caused me to hope for a restoration, is the following. There are a number of passages in the New Testament scriptures, both the sayings of our Lord, and his apostles, which foretell a second

coming of Christ, in which is represented his sitting on the throne of his glory, and coming in the clouds of heaven; as in Matt. xxv. His descending from heaven with mighty angels in flaming fire: As in 2 Thess. i. Wherein it is also represented, or positively declared, that he will send the wicked away into everlasting fire, or punishment: And take vengeance on them who know not God, and obey not the gospel. And many other passages there are, which speak much in the same manner, both in regard to his coming, and also his judging and punishing those who live ungodly.

Now I propose for consideration, whether all these scriptures, or the most of them, when speaking of the end of the world, (which is connected with some of them, as in Matt. xiii. 49, and which is generally understood to be the period when these scriptures will be fulfilled) I say, may they not be understood to mean the end of the Jewish dispensation? And Christ's second coming, sitting on the throne of his glory, &c. may it not refer to his setting up his Kingdom in the world, when he should manifest himself by his spirit to his servants, who were his mighty angels. And the judgment and condemnation of the wicked; does it not mean that judgment which is set up in every man's mind by his divine spirit? in which all wickedness is condemned, and all wicked men have to receive according to their works, the fruit of their rebellion, so long as they continue in rebellion, whether in the present or coming world. Now as you will be ready to answer me, that this is not their meaning, I will shew you why I think it probably is. And the following scriptures are one principal cause of this idea. Matt. xvi. 27, 28. "For the son of man shall come in the glory of his father, with his angels, and then he shall reward every man according to his works: Verily I say unto you, there be some standing here, which shall not taste of death, till they shall see the son of man coming in his Kingdom." Mark viii. 38, and ix. 1. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his father, with the holy angels." "And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." Matt. xxiv. 30, 31—33. "And they shall see the son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from the one end of heaven to the other,—Verily I say unto you, this generation shall not pass till all these things be fulfilled."

Now these are but few passages out of many, which either directly or indirectly inform us (as I understand them) that the coming of Jesus in the glory of his father with his holy angels, would be immediately after the end of the Jewish dispensation, or before the generation should all die, in which the blessed Jesus lived in the flesh.

Now if you cannot believe this, am I blame-worthy for believing the declarations of the plain letter of the holy scripture? Or is it reasonable to call a man an infidel, for believing what Jesus Christ and his holy prophets and apostles have said?

But as I have already written more than I pre-meditated, (although there are many other particulars which I omit for brevity sake) I will conclude by giving you a summary statement of my present views on the vast subject of our redemption. As our good Creator has seen fit to suffer evil to rise up among his creatures, and to make its dreadful devastations, it appears to me he has always determined to bring it to an end.

I understand furthermore, that Jesus Christ is the person appointed to this very work. I understand Jesus to be as near related to all the children of men as the first Adam, and the eternal son of God also. The first Adam had no father but God, it is even so with Jesus. The first Adam was the husband of the woman, and from whom she was taken. The second Adam was the seed of the

woman, and husband of the church, which I hope will ultimately be all mankind. This glorious person, who in due time was made flesh, or the seed of the woman, I understand to be the manifestation of God, as light is the manifestation of fire. And this idea is corroborated by the scriptures of both testaments.

The coming of Messiah for this glorious work was foretold by all the prophets of Israel, who lived prior to his coming. And I understand them to foretell the whole of the time of Messiah's reign or the gospel dispensation, including man's probation, whether in this or the coming world, to be a day of judgment, or the day of judgment which is so often mentioned in the new testament scriptures.

I understand that the day of judgment, or the reign of Jesus, commenced at the close of the Jewish dispensation, and will continue until he has subdued all things unto himself.

I understand that (although I hope that God has determined to gather together in one all things in Christ) men are moral agents; that is, they have from the Lord a full power of choice in things pertaining to life, and salvation, and religion; that those who believe in Christ, submit to him and live as his divine spirit (which I believe is, a measure of it, in every man) directs and governs them, are already saved from their sins by it. While those who live in rebellion against the spirit of Christ, are damned, or condemned, already; and now have indignation and wrath upon them; and must remain in that state, whether in this or the world to come, until they leave off their rebellion and submit to Jesus. And I think that true faith leads me to hope that the lovely person Jesus Christ, is possessed of such infinite patience, that he will never finally give up one of them, but suffer long with them, either in this, or the coming world, until every poor rebel is worn out, and sick of his own rebellion; or until divine vengeance hath executed the very last mite of that punishment, which it requires of those who tread the blood of the covenant under foot. Reign sweet Jesus, reign triumphantly, until thou hast subdued all things to thyself: And never leave, O mighty conqueror, one of our poor, wretched race, in the chains of Satan, until all shall realize the sweets of thy nature, and the equity of thy government, and sing the praises of their Creator and Redeemer in one eternal acclamation in the highest heaven.

I request the patrons of the *Intelligencer*, who reside in the before named counties, to offer the loan of the numbers which may contain this communication to their neighbors, if they have any near them who are of the classes I have particularly addressed. SAMUEL HUTCHINSON.

Buckfield, Sept. 9, 1825.

P. S. I should not have thought my present views could have been a matter of so much surprise to my friends as they at present appear to be; when it may be remembered that I always believed, and preached publicly, that God, and Jesus Christ, stand in a never ceasing desire to bring back all fallen nature and creatures, to their first glorious state. So that the change in my views is simply this—that I used to think God's will in this thing would never be done, whereas it now seems to me, according to the scripture prophecies, that his will, will ultimately be accomplished.

Neither may any body expect to hear from me, (if it is God's will I should live to preach hereafter) a testimony contrary to what I have preached, these many years; as I now tell you, that I believe the doctrine I have heretofore preached, is eternal truth. S. H.

Books For Sale.

FOR sale by JOHN GILBERT, at Moultonborough, N. H. "BALFOUR'S INQUIRY," price \$1; also, his Reply to Mr. Sabine, price 50 cts.; Kneeland's *Lectures on Universal Benevolence*, price 75 cts.; the "Christian Intelligencer," Vol. IV. half bound, for \$1.

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Kneeland's Translation of the New-Testament, price \$1 50; also Kneeland's *Lectures*, price 75 cts.; together with a variety of Pamphlets, at various prices.